/9 cont./

reception uncommonly difficult. It is certain that this language
197 is related to no other Brazilian language known up to now, although odd word-similarities with Gēs dialects do occur.

198 Its noteworthy peculiarity is the existence of separate men's and women's languages, as is found in like manner among the Guaicuru and Chiquitanos. Only a few words, however, are completely different; for most of them the form is merely modified unimportantly. For instance, where two vowels come one after the other in the men's dialect, a k comes between the two in the women's dialect. Thus:

rain ♂ biū, ♀ bikū, maize ♂ mahī, ♀ makī.

At times the women's word merely has one more syllable at the end, etc. Probably the women have merely retained an older
104 form of the language. The native words printed in italics in the text are accented on the final syllable where something different is not expressly noted.

External Appearance, Clothing, Adornment.

142 According to their physical appearance, the Karaya represent one of the handsomer types among the tribes of Brazil. They are not particularly robust in stature, but rather are medium-sized and gracile; however, the slender body, the regularity of their limbs, the proud mien make them seem bigger than they really are. Their
[526] impressive muscular power, the elasticity and agility of their movements come to the fore especially in boxing matches, their
[482] most popular sport. The neck musculature is very strongly developed, as among all Indians, which makes them capable of carrying enormous loads with a forehead-tumpline.

[141] The form of the skull is consistently hypsidolichocephalic, without especially prominent prognathism. The absence of eyebrow ridges make the face somewhat open. The eyelid, horizontal or slightly slanted, is remarkably small, but nevertheless does not lend the face a really Mongoloid appearance, because of the always very prominently projecting nose. The nose itself starts very far down.

/21/

285 Long parallel bundles of them are held together by twisted threads running through them in pairs. A single, continuous weft string is drawn through the whole. Where the string bends at the edge of the mat for the next woof, there are alternating loops, by which the plaiting is hung up. The woofs are placed at intervals of about three centimeters. The dimensions of these uncommonly durable, soft, and flexible mats are often very considerable. The two specimens in the collection are fan-shaped, almost twice as wide on one end as on the other. The length of the plaited part of the larger one amounts to 196 centimeters, and an unplaited width of 58 centimeters is left over. The width measures 135 centimeters on top, 234 centimeters on the bottom.

If a Karaya must remain standing for some time on the scorching hot sand of the praias, he protects the soles of his feet with a small mat of similar execution placed under them. The corresponding piece in the collection is plaited with black embira bast in a complementary pattern (Pl. VIII /see p.110 /, 13).

[824] For basket plaiting, besides the palms named, the smaller Mauritia species, carandasinha, split taquara cane, flexible cipos, as well as the so-called arimbamba, various species of vines, split maranta stalks, etc. are also used.

[482] 1. For transporting larger loads huge carrying-baskets (behåra) are made by simply plaiting two uaguassú leaves together. They are laid parallel to each other so that there is an interval of 30-40 centimeters between the ribs. The leaf pinnae, turned toward one another make up the back wall of the basket in diagonal crossing; those lying toward the outside, knotted one under the other on each side, make up the side parts. The bottom is formed by tying together their lower ends. The length of such a basket, supplied with strong carrying cords, can amount to three meters (1).

1. Concerning a quite similar utensil on the Congo, cf. Smithson. Reports, 1877, p. 287, with illustration.

[482] 2. The same palm provides the material for the round carrying-baskets (rorä). The edge consists of the middle rib split

/22 cont./

286 is wound around these without crossing and thus consists of two parallel rows of thread. The woof threads are now led in pairs from top to bottom with a long needle and knotted to a pair of warp threads one after another. Two woof threads always encircle two warp threads. Their distance from each other is always twice as great as that of the pair of warp threads. The woof threads are knotted at both edges.

Since various colors are chosen for different warp strands, one gets "redes" with red and black stripes. The background color is usually white.

On the same apparatus, however, real weaving of a taffeta-like texture can also be made. For example, the above-mentioned "rede" of the Yavahē consists of such material. Also the strong

[283] [532]

Fig. 7. Spindles (1/4).

[482] [531] [237] Also the strong carrying-bands of certain baskets, the black forehead-bands decorated with mother-of-pearl disks (Pl. VII /see p. 109/, 7), the black body-bands for children (Pl. VII, 3, 4), and the dance belts decorated with feather strips hanging down are made in this manner.

In this smaller weaving a single continuous woof thread runs through the whole warp. It was not learned whether special, handier tools were used for this.

The arm cuffs and leg bands are knitted over a heavy, cone-shaped wooden block (kauarū) with a crochet needle (desi-tan), now usually of iron, insofar as this is not done on the body itself (Pl. VII, 9).

283 [301] The long fringe hangings falling over the chest and neck (Pl. VII, 2), as well as the shorter ones which are tied under the knee, a popular adornment for young people, are simple knotted work. Two strong parallel strands are entwined with a number of

Plate 15

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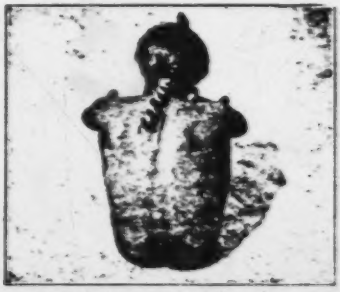
[482]

1. Youth in full ornamentation. Karajá.

3. Back-basket carrier. Karajá.



2. A Karajá youth's braid wrapped in bast.

4a. Youths with braids wrapped in red cotton cord.

4b. The same youths from the front.

/Pl. 15 faces p. 68./

/243 cont./

241 With the ripening of the foodstuff, the harvest begins. It is not gathered all at once, but rather every two or three days the foodstuffs required for this period are brought in. There are seldom larger supplies on hand in the village. This custom is a great [509] obstacle for a longer stay in the villages, for the Indians /244/ do not leave the villages during the stay of strangers (1), but use up

1. Fonseca already observed this custom in 1773. The Karajá had but little food, because the Chavánte had plundered their plantings and the Karajá therefore did not dare go to their plantings. Nor did they dare go hunting or fishing in Fonseca's presence, nor set out for their plantings with Fonseca's soldiers for fear that he might enter their villages in their absence, which they had refused him up to that time. Rev. trim. 8, p. 385.

their supplies, so that after two days there is nothing more on hand, and the stranger must either donate food or go along to the planting or else depart.

241 285 482 [962] Harvesting is generally done by the women. The harvest is packed into large back-baskets (běhīlě), which are plaited out of two palm fronds in such a way that the ribs form the two longitudinal poles, and the same sides of the fronds, firmly plaited together, form the bottom, while the other sides, plaited by themselves, make the lattice-like edge (Plate 57, Ill. 1; the back-basket is 116 centimeters long, 34 centimeters wide, and 17 centimeters high). Sometimes the lower edge of the back-baskets is likewise firmly plaited (Plate 57, Ill. 2). The back-basket is worn on two shoulder bands and a forehead band of strong bast. It projects very high above the head, and under the heavy burden people walk with the upper part of the body bent far forward and the knees bent, usually leaning on a staff (Plate 15, Ill. 3). The contents are secured with wide bast bands which are laced across the load from edge to edge.

/258 cont./
scorned red-deer meat and tracajá eggs; others ate these things.
[177] Enlightened (civilized) Indians, who otherwise still believed firmly in all kinds of magic, ate everything.

G. Luxuries.

276 The Indians are familiar with only one luxury item:
[177] tobacco (kõtĭ). They maintain that they adopted the luxury of tobacco only from the Brazilians, and, to be sure, in about the
[249] first half of the nineteenth century. At that time they obtained seed (kõtĭlátĭ) or shoots; at first they planted these in the mud, where only small plants grew; then they tried it in the plantings, where large plants grew. The custom of smoking is older, however. Fonseca reports in 1773 that they smoked their clay peace pipe in an easterly direction, apparently observing a ceremony (1).

1. Rev. trim. 8, pp. 378 and 387.

Probably they received merely another plant from the Brazilians.
249 /259/ Today tobacco is raised in the plantings, and it is planted by the men during the rainy season by placing seed kernels into the ground. Harvest begins "when the leaves begin to hang" (in July I already saw fresh tobacco leaves hung up to dry). The leaves are picked and brought into the house, where they are hung up to dry. When they are half-dry they are rubbed between the hands ("so that the tobacco becomes black"), then hung outside the house on a pole or a special sloping rack, and com-
[415] pletely dried. It is stored in the oblong baskets called lãlá, and, to be sure, rolled up pad-shaped by the south horde (ĩlũlãũ), plaited into a braid by the north horde (kõ(ũ)zã). (See Ill. 194, Šavajé /see p. 323/.)
276 The variety is evidently very light; its fragrance is not very pleasant, but the Indians smoke it passionately. They find
249 the tobacco of the Šavajé to be better and obtain seedlings from
438 them to improve their stock. Thus, on my return journey from
[437] the Šavajé I was accompanied by /Ills. 103-104 appear here/ a
[85]

/259 cont./

249 438 [437] [482] Karajá who had bartered arrows there for tobacco seedlings; his back-basket was fully loaded with the packets in which the plants were packed. The seedlings were well wrapped in leaves and bast into a large cylindrically shaped bundle that was reinforced all around with vertical bamboo rods and firmly laced.

276

They were most particularly mad for the heavy Goyaner /Goyana/ tobacco.

Smoking is done by old and young, men and women. Even babies are sometimes permitted to partake of this pleasure. Pipes are smoked throughout; maize-leaf cigarettes are no customary.

[824]

Ill. 103.
Fruit of the jequitiba tree, out of which tobacco pipes are made.

Ill. 104 a-c.
Tobacco pipes made out of jequitiba fruit. a) Crude form. b) Carefully worked, without groove. c) Carefully worked, with groove.

[824] /260/ The pipe (in men's language, wălĭonă, wălĭkŏkŏ; in women's language, wălĭkŏkŏ) is made out of the fruit (ărĭkŏkŏ) of of the jequitiba tree (Hymenea sp.) (Ill. 103). The fruit, approximately seven centimeters long, is closed with a stopper. When it is ripe, the stopper falls out and the fruit kernels fall to the ground.

/275 cont./

8. Means of Transportation and Communication.

484 [361] The Indians do not like to travel by land. The north-south extension of their dwelling area along the river essentially requires boat trips from village to village. Land marches are undertaken only to visit the plantings or foreign tribes. For both purposes paths exist.

487 The paths are approximately 20-25 centimeters wide and are produced by the treading down or pulling up of clumps of grass; they do not go straight, but make slight meanderings. The 481 Indians walk on them single file, one behind the other. Their feet are not, as is often said, placed exactly one in front of the other, but rather, as I was constantly able to observe on marches lasting for days, the Indians turn their toes outward, exactly as we do; at most they sometimes turned their feet slightly inward when a taller clump of grass along the side required it. It is also very pleasant to walk barefoot on these paths; they are kept very clean and smooth.

485 For short marches, such as to the plantings, there are no special arrangements; it is different in the case of paths that lead cross-country for days and are more frequently traveled. They are provided with shelter-huts at intervals of a day's march, cooking places, ferry boats and water-transport vessels on either side of the waters. I traveled such a traffic route when I marched across Bananal Island in order to reach the Šavajé.

482 As a means of transport by land the back-baskets (běhūlĕ) are chiefly used; they are carried on shoulder-band and forehead-band and /276/ quite enormous loads may be transported in them (Pl. 57, Ills. 1 and 2). All other heavy loads are also carried on the carrying-band of brown bast (ðūnă), which is placed around the forehead or the chest; for example, the large carrying baskets (wā̆lī̆lĭ, Pl. 57, Ill. 3). For my knapsacks, the Indians likewise made themselves forehead-bands. Large sleeping mats are rolled up and transported crosswise upon the head.

/276 cont./

482 415 Smaller loads are carried in containers on a hand-strap, for example, in carrying sacks (mãsĭ; Pl. 57, Ills. 5 and 6), carrying bags (lōlŭ; Pl. 57, Ill. 4), two-piece baskets (wrãbãhĭ; Pl. 57, Ills. 16 and 17), small pouches (Pl. 55, Ill. 6 a-c), or in small gourd vessels, the perforated edges of which hold the carrying-bands or which are either plaited round with bast (dălĭlĭkŭ) or are set into a net of black cotton plaiting (wălăbŭkŭ; Pl. 56, Ill. 4 a-c).

854 Children ride on the hip and are held there with the hand (Pl. 12, Ill. 4; Pl. 37, Ill. 2; Pl. 42, Ills. 2, 3).

501 [489] Their principal journeys take place by water in a boat. The boat (ãwŏ), of which there is one or more in each family, consists of a dugout six to ten meters long and 40-60 meters wide. The two ends are greatly elongated and slope up from below, so that getting on and off the sandbanks is easily accomplished (Pl. 56, Ill. 5). The boats have no seats; one squats or sits on the narrow bottom. Sometimes cross-rods are put in, upon which the cargo is placed to protect it from the bilge water. In one place [372] in the boat there is often a layer of loam upon which lies the smoldering wood for transporting fire.

The boats are propelled with oars and poles; both are used in journeys upstream and downstream, the poles, of course, only in shallow water. The oars (nālĭhĭ) are manipulated freely as paddles, and, indeed, the rowers kneel or sit in the boat, their [502] faces in the direction of travel. If the boat is propelled by one man, he sits at the rear end and steers at the same time; with a crew of two men, one sits at the front end and one at the rear; several rowers distribute themselves over the entire boat. In the latter case, the rowing rhythm is entirely spontaneous, since the [533] ones in the rear must adjust to the man in front. The song which young people like to take up while rowing has nothing to do with the rhythmical rowing. There are various ways of working the oars: short strokes with pauses after each stroke; long, evenly spaced strokes; slow strokes with a lifting of the blade at the end, so that the water falls off the blade in a broad surge, are regarded [149] as a particularly elegant manner of rowing. The Indians have great endurance; they row for many hours without interruption.

5: Krause--201 (1908) 1911 SP9 Caraja SP9

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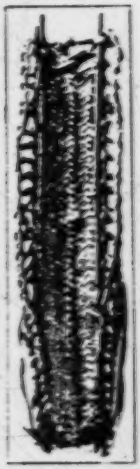
1. Sack basket.

3. Round carrying-basket with forehead band.



2. Back basket.

4. Carrying bag.

5. Carrying sack.

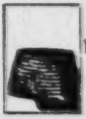
6. Carrying sack.

12.

13.

12 and 13. Oblong basket plaited out of a leaf pinna.

8.



10.

9.

11.

8-11. Baskets with square bottoms and round openings.

7. Pointed-oval basket.

14. Basket-bowl, both plaited out of two pinnae each.

15. Basket,

16. Two-piece basket, opened.

17. Two-piece basket, closed.

/358 cont./

301 Dance belts (wădăkănă̆) of the male youth are not as elaborate as those of the Karajá, but are kept essentially simpler. One specimen is striped black and white lengthwise; on its lower edge, on a separate string, hang two bunches of Thevetia fruits and one to three feather rods, alternately. The other one, coming from Schischá, in addition to the lengthwise stripes, exhibits a cross-striping; on its lower edge, directly alternating, are fastened at each place two pairs of Thevetia fruits and one feather rod (Pl. 59, Ill. 12).

262 6. Food. The Šavajé, like the Karajá, live on the fish
136 that they catch and the yield from their plantings. The lake on which they live is extremely rich in fish, in spite of its shallow depth (0.75 to one meter); there were even pirarucús
311 in it. The planting lay far from the village, about six or seven hours away, on the edge of the rainy-season lake. It was growing extremely well and so thickly that one could scarcely follow the path in it. Close beside the new planting there was an older one.
● 482 Here and there filled back-baskets lay by the wayside, waiting to be picked up.

257 The manioc is pounded in a knee-high mortar (kōŏ) which
[912] has an approximately finger-thick wall, with a pestle (hāâu) of reddish wood 1.6 meters long and 0.10 meters thick, or it is rubbed on a wooden grater (wōlănăkiă), /359/ picked over on the rod-sieve (brēdjĕ), and pressed in it. Then this meal is
262 mixed with water and cooked. Such manioc mush (iuălŭ) also constitutes the chief food of the Šavajé. In addition, I also saw yellow mush and green vegetables as festive foods.

226 Fishing was done by the young people with bows and arrows. Early in the morning they would already go out on the
[123] lake and soon return with a good yield. I received my share of everything, even of the huge pirarucú which was caught on the second forenoon. The lucky fisherman took out the entrails of the animal and then cut out the sides of the belly, which were distributed by the chief and placed on different piles. Then the rib pieces of three ribs each were chopped out and likewise distributed. Every family received its share; I, too, was given some.

/362/

411 The arrow thrower (hāðbi̯) was relatively common. Whereas in the 22 villages of the Karajá I did not see any, but merely acquired a model, I found three specimens in this one small Šavajé village (Ill. 198). The implement is still used for fishing, bird hunting, and as a weapon for sport. One can execute high, horizontal, and low shots with it. The handle, 36-40 centimeters long, 3.5-6.5 centimeters wide, is edged and curved and has a small button at the lower end. The hole for the index finger is quite large and rectangular or square in shape. The staff, 30-35 centimeters long, is round and bears a small hook of bone, which is fastened with tight, fine lashing. Sometimes a few little feathers hang down from this lashing as an ornament.

I did not come across any other weapons among the Šavajé.

50 184 8. Transportation and communication. The boats are the same as those of the Karajá, but usually very long and very wide. The oars differ from those of the Karajá mostly by the fact that
• 482 184 the cylinder on the handle bears four grooves (Ill. 199). Back-baskets and other baskets are likewise similar to those of the Karajá. The back-basket [bāh(ĭ)ūlă̯] is also plaited at the lower edge, so that, when it is carried, the contents have firmer support than is the case in the Karajá back-baskets. It is 158 centimeters long, 27 centimeters wide, and has an edge 12 centimeters
285 high. Among the baskets I observed large carrying-baskets (wălĭlĭ̯) plaited, with patterns, out of oaguassu palm pinnae, which are carried with a bast carrying-band, also oblong baskets (dādă̯), which likewise show patterning and are carried on a carrying band, oval baskets with a cover (wălăbăhĭ̯), and, finally, carrying sacks, and, to be sure, some of mat plaiting (măn̆sĭ̯), some which are plaited diagonally out of one palm leaf (lōlĭ̯), and rectangular sacks plaited out of two palm leaves (lōlĭ̯), the two ribs forming one longitudinal edge, whereas on the other and on the bottom edge the pinnae of both fronds are plaited together (Pl. 61, Ill. 3).
[184] (Cf. Ehrenreich, Berlin 3886, Karajá.) All other baskets and such mentioned are identical with those of the Karajá.

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

graceful, and their limbs are well balanced. Their proud bearing makes them appear larger than they really are. Their great muscular power, elasticity, and quickness of movement, is displayed to advantage in their wrestling games, which are their most loved sport. The muscles of the shoulders, especially, are highly developed in both sexes, because they have been trained from childhood to carry heavy weights on their backs, supported by a band which passes over the forehead. The eye-brow ridge is flat, giving the appearance of an open face, and the eyes are but slightly almond-shaped. The women are much smaller than the men, are well proportioned, and have pretty hands and feet. The bust of the younger individuals is perfect, but they soon lose their beauty of form. It is difficult to determine at first just what the color of their skin is. Living, as they do, in the glowing heat of the sun on the sand-bars, their skin, which is really a clear, yellow-brown color, is turned into a dark copper-brown. This clear yellow-brown is found only under their heavy armlets, wristlets and leglets.

Many paint, or, more correctly, grease themselves from head to foot a red or black color, or both; while others prefer brown, red and black. Sometimes a young warrior has himself painted in such a fashion, that seen at a short distance, he appears to be wearing a black European cutaway coat buttoned at the top with one button; while another has black rings painted around his brown body from his shoulders to just above the knees, giving him the appearance of being dressed in a bathing suit. Others, again, paint their faces black. But they like, best of all, to paint black lines on the faces and the extremities. The painting is done with a bit of wood, or with the fingers. Both sexes chop the hair off straight across over the forehead, leaving it in the form of "bangs," and allow it to drop down behind over the shoulders. It is straight, black and coarse, like a horse's tail. Many of the young men, corresponding to what we call "dudes," clip a path, an inch wide, like a very wide part from the forehead back to the crown, and cut the hair of the